WESTERN RECORDER.

PUBLISHED UNDER THE PATRONAGE, AND FOR THE BENEFIT OF THE WESTERN EDUCATION SOCIETY, AND AUBURN THEOLOGICAL SEMINARY.

VOL. II.—NO. 28.] EDITED BY THOMAS HASTINGS.—PRINTED BY MERRELL & HASTINGS—OFFICE NO. 40 GENESEE-ST. UTICA, N. Y. TUESDAY, JULY 12, 1825. NO. 54.

Review.

(*Continued from our last.*)

DOCT. GRIFFIN'S SERMON.

In noticing this excellent sermon, last week, we intimated that it partook somewhat of the character of a dissertation. This circumstance has given it some peculiarities, which, though inadmissible on most occasions, were quite appropriate at the time it was delivered. As preachers were the principal auditors of the speaker, it was very proper for him, among other things, to remind them of the importance of rules in speaking; to show the unreasonableness of some of the received rules of rhetoric, and the inapplicability of others, and to accompany his remarks with suitable illustrations. This part of his task, he has, with one single exception, executed with great judgment and ability.—We were not pleased with the following quotation from Pope; because of its insignificance on so grave an occasion:

"But ease in writing flows from art, not chance,
"As those move easiest who have learnt to dance."

The poet's figure is sufficiently illustrative of the "importance of making the acquisitions of education a second nature," and he himself employed it for this purpose. Yet, on the late occasion, it must have appeared rather incongruous.

We gave extracts last week from the first and a part of the second general head of the discourse. But that part of the second head which relates to the imagination and the passions, is so important that we shall need no apology for presenting it in its entire form.

But my brethren, we have something more to deal with than the understanding; we must address also the imagination and passions. I have said that the eloquence of the pulpit differs from all other kinds of oratory in two respects; first, in that the power which gives it success is supernatural;—secondly, that the only means to be relied on are the truths of God. Now both of these circumstances admit of a qualification which, while it lessens the difference between this and other species of oratory, shows that the whole man must be addressed from the pulpit as well as at the bar and in the senate. The remark which is to qualify the first circumstance is, that the supernatural operations of God go so much in a line with nature, that what would affect a man without the Spirit would be more likely to be carried by the Spirit to his heart. Else there would be no reason for improving our manner by education at all, and all that would be necessary would be to study divine truth and lay it before the understanding in the coarsest plebian dress. We must therefore conclude that a skilful address to the whole man is consistent with absolute dependance on the Spirit of God; and I will add, as consistent as the use of any other means. The end of all the means of grace is to bring divine truth into contact with the consciousness and sensibilities of the soul. What do sacraments and sabbaths and sacred music and a written and preached word and the dispensations of providence, more? And just this and no more is accomplished, as I shall presently show, by addresses to all the faculties of the mind. Truth is thus brought into contact with the whole man. But after ministers have preached ever so eloquently and long, when sinners are bowed as great a wonder is wrought, and by God alone, as when Jericho fell. And if with the most impassioned appeals we go forth relying on God as the only efficient agent, we go forth as Joshua and as Gideon and as David did.

The remark which is to qualify the second circumstance is, that though the preacher, unlike all other orators, is limited to divine truth as his means, he, no more than they, is limited to the understanding as the object of address. For in the first place, he must speak to the whole man in order to bring divine truth clearly before the understanding. That vivacity of style which is addressed to the imagination and passions, serves greatly to strengthen belief, by fixing the attention, by aiding the memory, by exhibiting a lively picture of the subject, giving to the mind a fuller and stronger view of it, and by the analogical arguments contained in rhetorical comparisons and other similar figures. Every one knows that truth may be introduced to the view of the understanding through the medium of the passions. I never saw the worth of a soul as when I had a child lying at the point of death; the truth in this instance opening to my understanding through the medium of parental affection. In the second place, truth, in all its interesting aspects and relations, is adapted, not to the understanding alone, but to the imagination and passions and conscience and will. Are the amazing truths of the love of God, the mission and death of Christ, our infinite ruin by sin, the final judgment, an eternal heaven and an eternal hell, to be contemplated, like mathematical verities, without emotion? There is no holiness in mere speculation. All holiness primarily consists in passion. Nothing but passion is directly enjoined, and nothing outward but the fruit of passion:—for love, "the fulfilling of the law," is a passion, and so is gratitude and repentance and desire and compassion and joy in the Holy Ghost. Without passion we could not be holy. Without passion we could not be persuaded to act at all, for there would be nothing to which a motive could be addressed. If we loved or cared for nothing what could induce us? Without passion therefore we could not exercise the power of will—of course; could not move—in short, should be nothing but intellectual statues. Doubtless then, passion, and the kindred power imagination, were made for the service of God and ought to be enlisted. For what other end was sacred music ordained, with "psalms and hymns and spiritual songs" but to operate on these powers?

We are so constituted that when the passions are excited the imagination is roused, and when it is roused it naturally pours itself out in its own proper dialect of figures. If then we may not use figurative language, we must either suppress passion or express it in language unnatural to man and incapable of being understood. The former would convert us into intellectual icebergs, the latter would prevent us from imparting our feelings to others. Either would lead to a religion of mere notions. If we take this ground there are other sects who will find out that men have feelings and will bear down all before them. If we take this ground our churches will either sink into a notional religion or go off to other denominations who know how to address the whole man.

On the other hand a figurative style undictated by passion and got up by labour is still more frigid and disgusting. Like the sky in a wintry night, it may sparkle but it freezes. Never go out of your way to select a flower, but if it comes in your path be not afraid to take it up.

There is no book on the face of the earth which addresses itself so strongly to the imagination and passions as the Bible. The prejudices against appeals to these powers have arisen in part from witnessing bad specimens, in which the onset was made, not by a close application of divine truth, but by a press of other considerations; not to subserve a religious impression, but to produce a stage effect, and often in strained and unnatural language. Nothing of all this is found in the Scriptures. In their appeals to the passions they employ of course nothing but divine truth, though often conveyed through the medium of natural affections. All their appeals are subservient to a religious impression. Not like some popular preachers who will make you weep, and having dissolved you will turn away; they labour to impress on the molten mass the image of God, and show that they dissolved it for no other end. And as to their style, they address nature in the very language of nature. Look at the story of Joseph and his brethren, the Lamentations of Jeremiah, the parable of the prodigal son, and the visit of Mary to the sepulchre: how infinitely different from those splendid declamations or blustering harangues which, with high professions of warmth, breathe none of the tones of nature and betray a total want of feeling.

We have but few specimens of the preaching of Paul; but there is one sentence in his address to the elders of Ephesus which lets us into his manner of preaching in that city for a considerable time: "Remember that by the space of three years I ceased not to warn every one night and day WITH TEARS." Surely a preacher standing on this isthmus of time, with two worlds opening upon him, with Calvary on the one hand and a dying race on the other, has enough to rouse his feelings. By all the means which the most impassioned eloquence can furnish, he ought to strive to bring the truth of God home to the soul; not to set off his own character, nor to sooth with pleasant sounds, nor to dazzle with the splendour of tropes, but to set the loveliness and glory of truth in full blaze before the eye. Here let him spurn the earth and rise above criticism itself.

But you say, I would not exclude the passions:—I only object to what may be called a *passionate religion*, and to that impassioned preaching which is calculated to produce it. The dispute then is not about the *thing* but the *degree*. I shall doubtless acknowledge that among some enthusiasts, passion, instead of being the handmaid has become the mistress of the house. For nothing of this do I plead. Reason is unquestionably to rule and passion to be subordinate. And as to the degree of passion allowable, I know of no other limit. As long as reason governs, I see nothing to blame in the fervours of "the rapt seraph that adores and burns." Who will say that the sacred passions which glowed in the heart of a David, a Watts, a Whitfield and a Brainerd, though far removed from the ordinary coldness of mere didactic preachers, were disproportionate to the sublime truths they contemplated?

Still there is a counterfeit. Men may be carried away by a religious phrensy who have very little religion. This is doubtless a thing to be guarded against. And this must be done by a clear and well proportioned display of truth. One truth disproportionately dwelt upon may destroy the balance of the mind. Thus a part of the rays of the sun separated from the rest will stain your page red or orange or violet, but if the full light of heaven falls upon it, it will leave it a pure white. All truths seen in proper combinations, though they may elevate and astonish will produce no phrensy. There was no phrensy in "the unenthusiastic Jesus;" with all the amazing truths of heaven beaming upon his soul. There is no phrensy in the Eternal Mind.

Two things we see. David with all his elevated views and devotions, has nothing excessive, nothing disproportionate. In all his excursions among the wonders of the divine perfections and government, he never loses his balance, is always self-possessed, always calm enough to express with propriety and dignity the amazing views which open on his soul; while others are carried away in a phrensy of religious zeal whose ignorance, excesses, and uncharitableness show them to be strangers to sanctified affections. How then shall we distinguish "the precious from the vile"? By the word of God, by reason, and by the Holy Ghost. In particular let the question be decided by what the Spirit of God teaches when he descends,—by that kind of feeling and preaching which he dictates in revivals of religion. What does the Spirit do? He does not enlarge the understanding; he only impresses divine truth upon the heart and awakens those affections which are suited to the truths impressed. Two things then are evinced by revivals of religion; that the Holy Ghost approves of strong affections, and that the truths of the Gospel are calculated to excite them. It is a good rule to make the generality of your sermons such as would most please and affect an audience in a revival of religion. Razeed down by this rule, how many sermons, even of a practical form would have little left.

Would you successfully reach the soul, select the most proper ideas, open your eyes to view them, work up your mind to feel them, and then express them just as you view and feel them yourself. Select words best adapted to this, and let no flowers interrupt or disturb this precise expression. Let your style be such that the hearers will attend only to the thought, without considering that you have any style. For this your style must be simple, easy, and natural. Let your manner be just such as nature puts on when she feels, and such that the serious hearer will not consider that you have any manner, but only feel the effect. Let your tones be solemn and affecting; not indifferent as though you were talking on a subject of no importance. The attitude, the eyes, the whole man should speak. No matter how pleasing a preacher is, if it is not the man, nor the writer, nor the speaker that is admired, but the truths expressed,—if behind his subject he hides not only himself but the ornaments of his style and the gracefulness of his action. All must appear so natural, so artless, so right from the heart, that nothing shall be thought of or felt or give pleasure or pain but the subject itself; just as in the case of a man who, in all the commotion of grief, is eloquently describing in private the stroke which has swept his children into the grave. Let your tones and action vary in different parts of your discourse, passing lightly over lighter matters and reserving your strength for those of more importance. Let this rule be carried from paragraphs to sentences and from sentences to clauses. Avoid every thing violent and strongly dramatic.

——"Avaunt all attitude and stare
And start theatric practis'd at the glass."

Too much thought about elegance of action will impress a studied manner that cannot fail to be cold and uninteresting. Yet do not cramp yourself with too much restraint. Fear no gestures which impassioned nature dictates under the solemnity and weight of divine truth. I will only add that your sermon, unless merely didactic, (which perhaps it may sometimes be,) should rise in interest and warmth to the end.

If there is a subject in the universe which does not befit a cold, sleepy, monotonous tone and manner, it is that which a preacher brings into the pulpit. Sleep over such truths & such concerns! Why will he not sleep at the day of judgment? You say, because amazing things will then be *seen*:—and what prevents him from seeing them now but unbelief?

ORIGINAL LETTER FROM REV. DR. DODDRIDGE.

A friend has put into our hands, says the Connecticut Observer, an *original* letter of the Rev. Dr. Doddridge, to a female friend of his, who was afterwards married to a clergyman in this state, to which she removed, from England, and where she resided till her death—distinguished through life for every amiable and christian virtue. It was addressed to her when in a state of mental depression.

Dated Northampton, (Eng.) Aug. 26, 1746.

Ever honoured and beloved friend,

Great pleasure indeed and great pain has your letter given me; pleasure, as a letter from you, and as a letter in which the rays of your piety break through all the gloom: yet pain, exquisite pain, to think, what a heart, formed by nature and by grace like yours, must feel, in the situation you so pathetically describe. But when I address myself to comfort and advise you, I am quite at loss. I see where the error lies, but I cannot bring you to see it. If peace never come before perfection, I still believe notwithstanding the boasts of some of our new sects, it will be an everlasting stranger to our world. But my great comfort as to dear Miss S. is, that perfection will soon come, and with it not only peace but joy. My real thoughts of your case, and the best counsel it lay in my poor power to give, you had at large, just after our last much regretted parting. Had I more interest above, you would fare better; but alas, I have but little, and deserve none. Perhaps no four petitions, which personal friendship ever dictated, were more frequently or more ardently addressed to the Throne of Grace, by the lips of your mourning, sympathizing friend, than that the life of Colonel Gardiner might be guarded; his son converted, your excellent father restored to his work and your own soul sensibly and abundantly comforted. But what shall I say, by way of complaint, on these heads? hath not Mr. S., in comparison of whom, my heavenly Father knows how inconsiderable I appear to myself, in what is most excellent in the human soul, hath not Mr. S. himself prayed daily, though in vain with respect to the loss, for succeeding months and years.

As for myself and my own frames of late, I will say little, lest I increase your troubles; yet I may hint it to you that as to sensible manifestations and converse, God is of late much withdrawn from my soul. My spirits are strangely dissipated and broke, as my rest since my fever has often been. I never had less of the presence of God in secret, and often find a sad barrenness and coldness in public. My harp, as well as yours, hangs on the willows, and when I attempt to strike it, it is quite out of tune. Disappointments and troubles of one kind and another, bear hard upon me for want of more faith in God and love to him. I know not how to shape myself as at former times, and go forth to the duties of life; and the sad consequences of my deficiency in them are too apparent wherever I turn my eyes. Oh, that I were rid of these burthens, and at rest with my dear brethren that are gone home before me. 'Tis not affectation but real simple truth, when I say I feel myself utterly unworthy a place in the prayers, much less in the daily constant prayers of such Christians as your father and yourself; and in my poor low state am sometimes ready to say, I am a worm and no man. Yet this worm continues to love you my dear friend, with constant tenderness, and would lift up its head a little, if it could hear that your burthens were taken off. I have mentioned your case to Mr. G. and J. without naming you. It was not forgotten yesterday at the table of the Lord, and will be remembered, I trust on Wednesday, at a meeting at Kettering. You would easily see, in a letter like that you have written, if it came from another, evident traces of deep Christian experience. I think I mentioned to you the case of an excellent person of my congregation, who was so dejected that for one whole year he knew not that he ever lifted his eyes to see sun, moon or stars, except when just on the horizon, whose burthen was taken off in a moment and never returned. Who can tell what God may do now?

Two little pieces of advice I would give, and with them I will end my letter. The one is, that you every day fix on some promise for your meditation; for if you weigh the grace, which a thousand of those precious passages of scripture speak, you cannot surely go on to wrong such a God and such a Saviour by these base and unworthy suspicions. Pardon me, that before I am aware, I call them so, though yours, or rather let me charge them on the enemy of your peace, who takes a malicious pleasure in suggesting them. The other is that though you continue to conceal this matter from those who it may be like to discourage or in any way to hurt you, yet you would freely and fully communicate it to a select few, who may, being near you, join in seasons of social prayer to the God of all grace and comfort on this account.

Recommending myself to your prayers which I greatly need, I shall conclude by assuring you that dead and low as my thoughts at present generally are, I am with sensible motions of most affectionate gratitude and invariable friendship, your sympathizing friend, PHILIP DODDRIDGE.

ON FEMALE EDUCATION.

A young lady may excel in speaking French and Italian; may repeat a few passages from the volume of extracts; play like a professor, and sing like a syren; have her dressing room decorated with her own drawings, tables, stands, flower pots, screens and cabinets; nay, she may dance like Sempronia herself, and yet we shall insist, that she may have been very badly educated.—I am far from meaning to set no value whatever on any or all of these qualifications; they are all of them elegant, and many of them tend to the perfecting of a polite education. These things, in their measure, and degree, may be done; but there are others, which should not be left undone.—Many things are becoming, but "one thing is needful." Besides, as the world seems to be fully apprised of the value of whatever tends to embellish life, there is less occasion here to insist on its importance.—But, though a well bred young lady may lawfully learn most of the fashionable arts; yet, let me ask, does it seem to be the true end of education, to make women of fashion dancers, singers, players, painters, actresses, sculptors, gilders, varnishers, engravers and embroiderers? Most men are commonly destined to some profession, and their minds are consequently turned each to its respective object. Would it not be strange if they were called out to exercise their profession, or set up their trade, with only a little general knowledge of the trades and professions of all other men, and without any previous definite application to their own peculiar calling? The profession of ladies, to which the bent of their instruction should be turned, is that of daughters, wives, mothers, and mistresses of families. They should be therefore trained with a view to these several conditions, and be furnished with ideas, and principles, and qualifications, and habits, ready to be applied and appropriated, as occasion may demand, to each of these respective situations.—Though the arts, which merely embellish life, must claim admiration, yet, when a man of sense comes to marry, it is a companion whom he wants, and not an artist. It is not merely a creature who can paint, and play, and sing, and draw, and dress, and dance; it is a being who can comfort and counsel him; one who can reason and reflect, and feel, and judge, and discourse, and discriminate, one who can assist him in his affairs, lighten his cares, sooth his sorrows, purify his joys, strengthen his principles, and educate his children. Such is the woman, who is fit for a wife, a mother, and a mistress of a family. A woman of the former description may occasionally figure in the drawing room, and attract the admiration of the company; but is entirely unfit for a helpmate to man, and to "train up a child in the way he should go."—*Port Folio.*

ETHIOPIA STRETCHING OUT HER HANDS.

Near the close of last September, Rev. Mr. Warring, colored minister at the African colony, took a journey of about 80 miles from cape Montserado to Grand Bassa, for the purpose of making arrangements with the native kings to open a communication with the Colony in a way of trade. The object of his mission was successful; and in the mean time, he lost no opportunity of stating to the kings the great advantages which the Christian religion confers upon those who embrace it. The following is a brief extract from his journal, as published in the African Repository,—*Rec. & Tel.*

"King Will said he had heard that God would judge the world, and that every man would be on the earth again. I told him it was truth. He said that he had not been able to rest since he heard so—that often his heart would cry—but he did not know how to pray. This gave me the opportunity which I wanted. I stated to him the happiness of making the Son of God his friend. He replied that he knew not in what way to do it; and while I explained to him the way, the tears rolled down his cheeks. Perceiving that I noticed them, he said, 'Your words make my heart cry, but I must come to the Cape, and hear more about God.'"

Fragments.

If we know ourselves, we shall remember the condescension, benignity, and love, that is due to inferiors: the affability, friendship, and kindness we ought to show to equals; the regard, deference, and honour, we owe to superiors; and the candour, integrity and benevolence, we owe to all.

A man cannot be said to know himself, till he is well acquainted with his proper talents and capacities; knows for what ends he received them; and how they may be most fitly applied and improved for those ends.

A wise and self-understanding man, instead of aiming at talents he hath not, will set about cultivating those he hath; as the way in which Providence points out his proper usefulness.

FALSE KNOWLEDGE.

Some men have learned a great many things, and have taken a great deal of pains to learn them, and stand very high in their own opinion on account of them, which yet they must unlearn before they are truly wise. They have been at vast expense of time, and pains, and patience, to heap together, and to confirm themselves in, a set of wrong notions, which they lay up in their minds as a fund of valuable knowledge; which if they try by the forementioned rules, viz. "the tendency they have to make them wiser and better, or more useful and beneficial to others," will be found to be worth just nothing at all.

Beware of this false knowledge. For as there is nothing of which men are more obstinately tenacious, so there is nothing that is more vain, or more averse to Self-knowledge. Of all things men are most fond of wrong notions.

The apostle Paul often speaks of these men and their self-sufficiency, in very poignant terms; who though they seem wise, yet," says he, "must become fools before they are wise." 1 Cor. iii. 18. Though they think they know a great deal, "know nothing yet as they ought to know." 1 Cor. viii. 2. "But deceive themselves, by thinking themselves something when they are nothing." Gal. vi. 3.—And whilst they "desire to be teachers of others, understand not what they say, nor whereof they affirm." 1 Tim. i. 7. "And want themselves to be taught what are the first rudiments and principles of wisdom."—Heb. v. 12.

Prayer Meetings have been emphatically styled the *pulse* of the Christian Church.

Religious Intelligence.

CAUSE OF SEAMEN.

The last New York Mariners' Magazine, mentions that "the friends of the Bethel cause, as if awaking from slumber, and animated with renewed zeal, came forward last week and instituted a *second prayer-meeting*, to be held on Friday evenings, during the season." In another page we find the following passage.

More than forty shipmasters of this city, have voluntarily given their opinion, that the spread of the Bible among seamen, has made many of them better men, and that its good effects are daily increasing. Few captains are now willing to go to sea without Bibles. One who was once unwilling to receive the Bible on board his ship, and was altogether opposed to the Society now calls it one of the best institutions in the world; and hopes that by means of Bethel Societies, he has become a new creature. He now devotes a regular season to religious exercises on board, and his men are respectful and attentive.

Seamen's Tracts.—Upwards of 14,000 Tracts were distributed in England, among the seamen, last year.

STATE OF RELIGION IN KENTUCKY.

The Western Luminary of the 15th ult. after alluding to the state of religion in different parts of the Christian world, adds that in Kentucky, there is very little that is calculated to give joy to the pious heart.

The gospel, says the Editor, is sent to the Heathen, from almost every part of Christendom; and it seems to send back to to the regions it has left, no less blessings, than it imparts to those which it visits. In every quarter indeed, there seems to be ground of Christian comfort; yet we are compelled to believe—however reluctant we have been to adopt such a conclusion—that *here* the prospects are less cheering to piety, than in almost any other quarter."

Without presuming to inquire for the cause of this universal deadness which has seized professors as well as non-professors, he calls upon all who love the Lord, to stand forth "between the living and the dead;" and "to invoke the mercies of God, on such as violate his law." The appeal, we apprehend, need not be confined to Kentuky.

THE EVANGELICAL GOSSNER.

The following article which is going the rounds of the papers, should have had an earlier insertion. We wish that the character it describes was oftener to be met with, among the Catholics.

From an English Magazine

Some of our readers are already familiar with the name of Gossner, a pious ecclesiastic, whom God has recently raised up in Germany, and whose zeal and fidelity have already exposed him to persecution for the cause of Christ. At the moment of sending this sheet to press, we were favoured with a perusal of a letter from a foreign friend at Leipsig, from which we extract the following paragraph, respecting him.

"I do not know whether you have already heard of that truly evangelical preacher, Rev. John Gossner, a native of Bavaria, and member of the Catholic church, though a decided enemy of Rome and its impostures.

"This highly gifted man, by whose preaching hundreds have been snatched from the world and converted to Christ, after having suffered persecution and imprisonment in his own country, was called to St. Petersburgh, by the special wish of the Emperor. This is now about five years ago. In St. Petersburgh his preaching was uncommonly blessed, and a large congregation gathered, who assembled in a hall hired for the purpose.

"The enemies of the Gospel were not a little disappointed by his success, and used all the means they could, to destroy his work, and at length they also succeeded so far, that last summer, Mr. Gossner was suddenly sent out of the country, by command of the Emperor. His enemies, among whom are many of the Greek and Roman clergy, had insinuated that in a work which he had written—a kind of commentary on the New Testament—he had spoken against the Virgin Mary and the saints, and preached rebellion against the emperor. The falsehood and wickedness of these assertions, especially of the last—is known to every one who has read the book, which tends only to practical godliness; and has done already much good in Germany. After Mr. Gossner's return to Germany, he first went to Altona, and for the last four months he has been in Leipsig. I had been already connected with him when in Petersburgh, and carried on a correspondence with him; and I enjoy now the great privilege of being almost daily in his company—to share in his prayers, and to hear the word expounded by him. He is very far from any thing Roman Catholic, and would long ago have joined the Protestant church, if he did not see it so full of unbelief, and estranged from the truth of the gospel.

BIBLE SOCIETY OF COLOMBIA.

The following particulars are copied from the *Constitutional, of Bogota*, capital of the Colombian Republic:—

The opposition which has been made to this beneficent Institution by sinister interpretations of its object is not to be wondered at, nor that strife of opinions which has already been manifested upon this important subject. It is, however, strange that any public writer should have said that it would be better to print two millions of copies of the Catechism, (the only book of instruction afforded to the people by our old oppressors,) than to print and circulate the Holy Bible. It is not suitable in itself, nor is it consistent with our upright motives to excite contention. The exclusive object of the Bible Society which has just been established in Colombia is, to facilitate to all Colombians the reading of the Divine word, in our own native tongue, from approved versions, such as that of Father Scio, or that of the celebrated Torres Amat, which has just been published in Madrid with all the necessary licenses; and this object will be accomplished without in any degree, infringing upon the articles of the Council of Trent. If this plan draw forth opposition; if this object be capable of producing bitter and indiscriminate censures, then we shall be under the necessity of classing the people of Colombia with the most uncivilized people of the world. The Bible Society has been established with the consent and approbation of the most distinguished persons at present intrusted with the executive government of the republic, and the ecclesiastical government of the archbishoprick, to whom it belongs exclusively, and without dispute, to watch over the spiritual and temporal happiness of the people, and whose fidelity none can justly call in question.

BOMBAY MISSION.

Extracts from the Journal of Mr. GRAVES.

An Idolatrous Feast.—April 18, 1824. Having received information that this is near the time of the yearly pilgrimage to Wujerabai (or Vizeraby,) about 40 miles distant; & having nothing now particularly requiring my presence here, as Mr, Hall is about returning to Bombay, I resolved, after consulting the brethren to visit the place, for the purpose of distributing tracts and publishing the Gospel.

26. Having procured a cart, I proceeded directly to Wujerabai. I arrived about noon, and found many temporary sheds erected by the inhabitants to be hired. I engaged one for mysef. The concourse of people was not yet great. Towards evening as I was speaking to the people in various places, some of them invited me to the meeting room in the yard of the temple, erected on a hill. I went up, and taking off my shoes, entered in their style, on the earth floor. They were all very attentive, and I had great freedom in declaring to them the Gospel.

The proprietor of the temple and village is a *gosawee*, or religious devotee. The woman Wujera, who judging from some accounts, must have been a female warrior, is the fancy goddess of the place.—The regular inhabitants are few, and the vicinity is little less than a mountainous forest. Through the valley passes a small river, the channel of which in the driest season, contains only pools of water. On its banks are many hot springs, considered sacred, and devoted to some deity. One is sufficiently hot to cook food in. Bathing in these is considered peculiarly meritorious, and when Europeans use them, the natives are apt to suppose they are paying respect to the gods of the country. Near one of them is a temple, and large reservoirs of water for bathing.—These venerated places, even the temple, and the faith of their wives, they complained had been forcibly violated by passing Europeans. Surely if the Christian world can unite their tears for any thing, it should be for such obstructions to the spread of the Gospel. But the foundation of God is sure,—he knoweth them that are his.

28. The day of the greatest concourse. Many thousands spread over the broad valley, worshipping a dead woman, instead of the living God, were truly an affecting sight. Two preaching beggars, inculcating idolatry and abstemiousness, were continually employed in going from place to place, and crying out to the people with all their might. I expected them to oppose me, but with perfect silence they permitted me to admonish them, and declare to them something of the Gospel. Afterwards however, they resumed their labours. I could not but long for heavenly inspiration, and a voice that would silence the noise of the crowd, and sound from mountain to mountain. But, as the Lord enabled me, I acted a humble part, and still endeavoured to be a herald of salvation. The crowd was composed of Hindoos high and low, Mussulmans, Parsees, beggars, drunken devotees, lewd women, and human beings of all occupations and characters except worshippers of the living God. Very many were present with their whole families. I spent most of my time every day in addressing the people and giving away tracts.

May 3. Left Wujerabai. I had given away one thousand tracts, and told many thousands of persons probably for the first time, that they could be saved from sin and its consequences, by forsaking idolatry and trusting in Christ. May some fruit appear, and my own imperfections be forgiven in the day of decision.

Theological Seminary at Alexandria.—From the report of the Trustees of this Seminary to the Episcopal Convention of Virginia it appears that it has now 21 students, and three professors; and that a fourth professorship is soon to be filled. No buildings have yet been erected. During the meeting of the Convention, more than 1,000 dollars were added to the funds of the Seminary.—*Pitts. Rec.*

West India Slavery.—The celebrated Mr. Brougham, in a Speech before the London Society for Mitigating and gradually Abolishing the State of Slavery throughout the British Dominions, unhesitatingly declared, that, if the West Indian Colonies suffered the present vacation of Parliament to pass without adopting the meliorating measures so long pressed upon them, the subject should be called up in that body the first week of the ensuing session, for the purpose of "settling it forever." "Whether he himself brought forward such a measure, or preserved his more proper station of being one of its supporters, was a matter of indifference, but done, he pledged himself it should be in the event of the alternative he alluded to."—*Rec. & Tel.*

Missionary Station among the Creeks.—The Baptist Association of Georgia, who have a missionary station at Withington, among the Creek Indians, under the superintendence of Rev. L. Compere, and hitherto prosperous, resolved at a late meeting to proceed for the present *as if all was well.* The opinion seemed to prevail, that in the event of the removal of the Creeks beyond the Mississippi, the station would go also. The receipts and expenditures of the Association during the past year, amounted to about $2,300.—Ib.

The Rev. Mr. Christmas of Montreal, has obtained between three and four thousand dollars in Hartford, New-Haven, New-York and Baltimore, towards the erection of a Church for the use of the Presbyterian Society which has been recently organized in Montreal, and of which he has become the Pastor. Many embarrassments arise to Protestant worshippers in Montreal, from the opposition and influence of Catholics.

NATIONAL SUNDAY SCHOOL UNION.

The American Sunday School Union, recently organized at Philadelphia, is becoming very popular, and will unquestionably be instrumental of much good. It has several missionaries about the country forming schools, libraries, &c. The whole number of auxiliaries in the different states, is 321; Schools 1150; Teachers 11,295; Scholars 82,897. In British America there are about 7000 Sunday scholars: in the West Indies 9000; Great Britain and Ireland 812,305; on the continent of Europe 10,000; in Asia 15,000; Africa 3,000, Australasia 1,000 Polynesia 1,500—Total about *one million.*

The board of Directors say that about *two thousand* of the teachers and *one thousand* of the scholars, belonging to their schools have joined the church since their connexion with these institutions. The number of sunday scholars in our country, not connected with the American Sunday School Union, according to the estimate of the Directors is about 45,000, which added to the 82,000 under their care, make a total of 127,000 sunday scholars in the United States.—*Rec. & Tel.*

Sabbath School Missionaries.—The American Sunday School Union now have *eleven* Missionaries, or Agents, employed to promote the interests of Sabbath Schools in different parts of our country.

Florida Sabbath School.—A society for the purpose of promoting Sabbath School instruction, auxiliary to the "American Sunday School Union," has been organized at St. Augustine, Florida.

An Agent of the British and Foreign Bible Society, the Rev. Mr. Armstrong, is on his way to Mexico.

In the state of Virginia there are about 830 Baptist Churches, and more than 200 Baptist Ministers, comprehended in 20 Associations.

The Agent of the Baptist Board of Missions acknowledges the receipt of $5,536, during the past year.

Dedication.—On Thursday the 21st ult. the Classical Institution for the Education of Young Ladies, at Brookfield, Mass. was dedicated with the usual religious solemnities. Sermon by Rev. Mr. Phelps, of Brookfield, West Parish, from Isaiah 60: 4. *Thy daughters shall be nursed at thy side.*—A deep interest was felt in the transaction by a large and very respectable assembly. The Institution goes into operation immediately.

Candidates Licensed.—We understand that on Tuesday last, the following young gentlemen, members of the Senior Class in the Theological Seminary at Andover, were licensed to preach the Gospel, by the Suffolk Association, assembled in Dedham, viz. *Heman Rood, John Todd, Charles Boyter and Nathaniel Cobb.*

REVIVALS.

BAPTIST CHURCH IN THE UNITED STATES.

From an abstract made by the Editor of the New-York Religious Chronicle, from the Report of the State of Religion, in the several Baptist Associations in the United States, originally published in the Latter Day Luminary, we make the following selection:

Maine Associations.—Bowdoinham appears to have been blessed with happy revivals of religion. Some of the churches in Lincoln have also experienced refreshings from the presence of the Lord. In the circular of York, they say, "Some local revivals encourage us, that the Lord will soon pour out his Spirit more copiously."

Vermont Associations present a state of things gratifying and encouraging. To one church has been added 61, to another 31, to another 28, to another 23, to another 22, to another 21, and so on.

Massachusetts Association.—Although no extensive revivals have occurred, the minutes present a very interesting aspect in relation to the cause of religion, of missions, and of education.

New-York Associations.—In this extensive region very happy revivals have been experienced. The corresponding letter of *Warwick*, says, "The information received from our churches has gladdened our hearts." In that of *Otsego*—"Some showers of divine mercy have fallen on our weary heritage." *Rensselaerville*—"The Lord has added to our churches some whom we rejoice in as the excellent ones of the earth." *Cayuga*—"To some of our churches, the Lord has granted a season of refreshing." *Lake George*—"Our churches have not been blessed with any great accessions of converts." *Union*—"Some of our churches have received mercy drops." *Franklin*—"Although our churches in general have received but small additions, yet some have experienced times of refreshing from the presence of the Lord.

Pennsylvania Associations.—No very considerable revivals have occurred in this region; yet some of the churches have enjoyed refreshing showers of grace.

Maryland Associations.—The corresponding letter of *Baltimore*, observes, "We believe the Great King of Zion has visited some of our churches."

District of Columbia.—The corresponding letter of *Columbia*, says, "The churches do not speak of large additions, but almost all speak of peace, harmony, and encouraging prospects."

Virginia Associations.—The minutes of only twelve of these have been obtained. In the corresponding letter of *Dover*, it is stated, "That in 32 churches there have been baptized, since our last meeting, 924 persons. The whole number within our bounds, probably exceeds 1000." In that of *Shiloh*, it is said, "Since our last association, between 4 and 500 precious souls have been added to our numbers."

North Carolina Associations.—In one of these, very extensive revivals have been experienced. The circular of *Sandy Creek* says, "Since our last annual meeting, there have been large additions to some of our churches; others have been constituted;—others have awaked from lethargy to activity."

South Carolina Associations.—Without any signal outpourings of the Holy Spirit, the state of things in this quarter exhibits a favourable aspect. In the circular of *Edgefield*, it is observed, "There are some appearances of a revival in our bounds, and that in regions heretofore comparatively uncultivated and waste."

Georgia Associations.—Nothing very signal appears on these minutes. To one of the churches, 47 have been added, to another, 40, to another, 35, and to another, 29. In the corresponding letter of *Sunbury*, they say, "To some churches in our connexion, the earth seems to be as iron, and the heavens as brass. On others, the Lord has been pleased graciously to pour out his Holy Spirit."

Alabama Associations.—There appears to be in this quarter, an improving state of religion. To one of the churches of *Alabama*, 38 have been added, and 26 to another.

Kentucky Associations.—Some revivals have occurred in this quarter. To one church, 45 have been added, to another 117, and to another, 81.

Ohio Associations.—From these minutes there appears no instance of extensive revival, except in the Enon church in Cincinnati, to which 54 have been added.

From this brief outline it appears, that the state of religion in the Baptist denomination throughout the United States, is, on the whole, in a happy degree, growing and prosperous; and we have great reason to bless and praise the name of the Lord.

We add, that in the accounts from *Delaware, New Jersey, Rhode Island, Connecticut, Tennessee, Mississippi, Missouri, Louisiana, Illinois,* and *Indiana*, nothing appears worthy of particular remark.

The Christian Secretary contains an account of a revival in the First Baptist Church and Society, in Woodstock, (Con.) Sixty persons have been baptized there, and thirteen in fellowship with the third church in Ashford, who were the subjects of the same work; which makes a total of seventy-three who have been baptized since the revival commenced.

WESTERN RECORDER.

UTICA, TUESDAY, JULY 12, 1825.

We have not been able to render our news department as interesting as usual the present week. Papers that come into our hands are always *full*, to be sure—and so is the Recorder. The *nature* of intelligence, however, does not altogether depend on editors; if it did, if we might be permitted to fabricate a little now and then just by way of variety; or if we might be allowed to give place to every thing marvellous that gets into circulation; or might count up all the suicides, murders, robberies, piracies, thefts, kidnappings, counterfeitings, law-suits, losses, fires, breaches of promise, prolific births, wind storms, thundergusts, shipwrecks that occur—all of which, are serious things to the individuals concerned, and many of which have an extended influence—we might find matter enough, to fill some dozens of papers every week: and to one portion of our readers, we should perhaps prove very amusing. But ours is a far different task. Occurrences like this class of particulars are absolutely endless; and we should as soon think of recording every twinge of the tooth-ache, as to give even the most prominent features of the catalogue.

Besides—we have some conscience about this business. It is a given principle, that the EXTENSIVE PUBLICITY OF CRIMES INFALLIBLY ADDS TO THEIR NUMBER, by the information it gives to the tempted, that the crime they are contemplating is a *very common, if not a trifling one.* And should not this circumstance have any influence with editors.

The telling of *wonderful* stories, too, and the *wholesaling business* in the *catalogue of remarkables*—to say the least of it, tends necessarily to destroy a taste for more important reading.

The topic embraced in the extracts from Dr. Griffin's Sermon, this week, is one of uncommon interest; and there is, doubtless, more importance attached to it than is generally suspected.

An animated appeal in behalf of the heathen, is found on our last page, in a letter from Mr. Stewart, of the Sandwich Island Mission.

The questions Mr. S. puts to the Christians of the county of Otsego, are equally applicable to those of Oneida, and to every body of Christians in the universe. The letter, too, contains a project which we should like to see adopted forthwith: but Mr. S. for the present, shall speak for himself.

Impostors.—Religion has always had its counterfeits; and what living thing is there of any value, that has been exempt?—Our sole object in noticing impostors is, to contribute towards preventing their mischief. The last week's papers, (the Col. Star and Pittsburgh Recorder) mention two of this character—*John Cleaveland*, who is itinerating in the states of Mississippi, Alabama, and Tennessee, and *John Smith*, who is similarly engaged in Ohio. The former, it seems, has given false references respecting himself: the latter has proved himself to be every way vile; and is belived to be the same person who was some time ago denounced in the Canadian papers, as a pretended Methodist preacher. Both now pretend to be Baptists.

Memoirs of Keopulani.—We perceive by an advertisement in the Boston Recorder & Telegraph, that the memoirs of this distinguished convert, which were from the pen of Mr. Richards, have just issued from the Boston Press—price 12 1-2 cents single, $1 20 by the dozen. The memoir was drawn up at the island of Lahaina where the queen resided, and was forwarded in manuscript to the American Board.

A Missionary Wanted.—One of the late N. York papers contains the following notice:

The Managers of the U. F. M. Society are in want of a suitable person to superintend the missionary establishment at Maumee. The station is in the northwest corner of Ohio, near Fort Meigs, on the Maumee river. Applications to be made to the Corresponding Secretary at the Missionary rooms, 3 Cedar-street, N. York.

New-York, June 27th, 1825.

Caution.—The Albany D. Advertiser, mentions that the resuscitation of a drowned person was, in all probability, prevented, in that city, a few days since, by the common, but pernicious practice of "rolling the body on a barrel"—an expedient, which, however well meant, seldom fails of proving fatal.

Steam Navigation.—One of the English papers mentions, that a plan has been adopted for establishing a regular communication by steam boats on the great canal of the two seas in the south of France. A new species of boat with a single wheel in the stern, is to be employed for the purpose. One line of these boats is to be employed for the conveyance of passengers, and is to go nearly at the rate of 8 1-2 English miles an hour.

Irish Emigrants.—700 Irish Emigrants have been landed in Upper Canada, by order of the British Government. They went up the St. Lawrence in one of the large steam-boats.

The Editor of this paper acknowledges the receipt of $2, for the Colonization Society, accompanied by the following note.

To the Editor of the Western Recorder.

MR. HASTINGS,—Perceiving by your last paper, that you are authorized to receive donations for the African [American] Colonization Society, I determined while many of my neighbours were preparing to celebrate the 4th inst. in feasting and dancing, to stay at home, and give half of the profits of my business that day, into the treasury of the Lord, for evangelizing the poor Africans. I therefore enclose two dollars, it being the greater half of my profits yesterday. A FRIEND TO AFRICA.

July 5th. 1825.

This is a most worthy example. Are there not others who could still make a similar dividend? The African claims are not yet outlawed. Only eight days have elapsed since the anniversary.

For the Western Recorder.

Mr. Editor.—Through the medium of your paper, I wish to speak a few words to christians of Oneida county.

DEAR BRETHREN,—I need not ask you whether you believe the Bible to be the word of God, or whether it be necessary for man to be made intimately acquainted with its doctrines, before he can be fitted for that better and brighter world, whose glories it reveals. For this you know; and if indeed you are the genuine disciples of Jesus, you have felt.—But I *do* ask if after having experienced the rich blessings which it promises to those who obey its precepts, whether you feel it be your privilege as well as your duty, to extend this blessing which you so richly enjoy, to every destitute individual throughout the county of Oneida?

You unquestionably *know* it, but if you *felt* it, would your agents be compelled for want of Bibles, to deny this precious volume to multitudes who ask for it? I am compelled to say *no;* for there is wealth, yes, abundance of wealth, sufficient to supply every individual in our country. Could you feel as you ought upon this subject, and then act as you feel, no longer should we hear this Macedonian cry. I do not propose any new method;—we have a society, and all that is wanting, is, funds to set its wheels in motion: and I do hope and pray, that every benevolent, pious individual, will, with united consent, lend a strong helping hand to this noble institution, and speedily redeem the pledge they have given their Saviour, that they will do all in their power to advance his kingdom and glory.

AN AGENT.

POLITICAL.

THE NEXT ELECTION.

The next election in this state will have a necessary bearing on two proposed amendments of the constitution, viz.—"for defining more clearly and liberally the right of suffrage;" and for "authorizing the election of Justices of the Peace."

We are not partizans, and of course have nothing to say with regard to the proposed amendments, further than that *definitions* are always good in their place. But we have been thinking for some time, that the christian public are neglecting their duty as to the *exertion* of their electoral franchise: and we hope shortly to find leisure for communicating the result of our reflections.

The Georgia Legislature.—The Georgia Legislature "having exhausted the argument," and resorted not "to arms" but have peaceably adjourned without even having acted on the resolutions of Mr. Lumpkins. We are right glad that there was good sense enough in that body to prevent the everlasting disgrace of the state; and we hope that a better governor will be chosen the next election.

The Creeks.—There was a rumour afloat, a week or two since that the Creeks were determined to attack the defenceless frontier of Georgia. We disbelieved it; and of course said nothing about it. The Milledgeville paper now says that the rumour was got up by the Georgians for the purpose of aiding their cause. Very probable.

Catholic Relief Bill.—In the debate of the British Parliament, previous to the final rejection of the Catholic Relief Bill—it was maintained by the Speaker in opposition to the bill, that it provided no security for the Crown—that as the Bishops are appointed by the Pope of Rome, and the inferior Clergy by the Bishops—a foreign state possesses an army within the Kingdom, which the bill would render highly dangerous to the Church and State.

Lockport Celebration—The Buffalo Journal of the 28th ult. says that "the ceremony of laying the cap-stone to the canal Locks on the Mountain Ridge, was performed in Masonic order, at Lockport, on Friday last. The day was fine, and all the arrangements were carried into effect without accident."

"The Locks are now completed, ready for boats, and that part of the canal west of there, which is not done, is still progressing with a rapidity that will very soon render the whole navigable."

At the late ceremonies at Bunker Hill, there was present a poor old revolutionary soldier, who was disabled in the service.—On his being asked if he had a pension, he replied, he did not know any law had been passed providing for granting pensions!

The cause of Masonry.—The Fayetteville (N. C.) Sentinel states, that the Rev. Elijah Dodson, Pastor of a Baptist Church at Lamot, Illinois, has been *excluded from the fellowship of that church*, for joining a Lodge of Masons.

Providential.—The frame of a Unitarian meeting-house was raised in Northampton, Mass. on the 26th June, and blown down by a gale of wind the same day!

PORTSMOUTH, N. H. June 25.

Distressing Event.—On Wednesday afternoon, between 3 and 4 o'clock, the pilot boat of Mr. Veazy, on returning from the Isles of Shoals, was overset in the outer harbor while tacking, by a sudden flaw of wind, and immediately foundered. Mr. Edwin B. Steevens, the Principal of the Lancastrian School, Mr, Horace B. Morse, the instructer of the Latin School in the Academy, Mr. Samuel Gardner, Mr. John Veazey, a lad named Moses Lang, and two sons of Samuel Cushman Esq. [John S. in his twelfth year, and George in his eleventh year] were on board, and all perished.

The Haverhill, N. H. paper says that Gen. La Fayette will pass through Danville, Vt. "where he intends to liberate from a captivity of *sixteen* years, his former co-patriot Gen. BARTON."

The Osage and Kansas Indians have agreed to relinquish to the United States their lands, to go beyond the Missouri.

Two Choctaw Chiefs lately fought a duel at N. Orleans. One was killed, and the other according to the custom of his tribe, retreated, was shot by his companions, and both were buried in one grave.

Commodore Porter has received from the Secretary at War an official order of arrest, to appear at a Court Martial on the 7th of July. It is reported, that the main charge preferred is for unofficer-like conduct, in making a premature pamphlet publication.

Pirates at Home!!—NEWBURN, (N. C.) JUNE 11.—A letter has been received by a gentleman of this place from his correspondent in Washington, N. C. of which the following is an extract:—"*We have positive accounts of seventeen dead bodies found about New Inlet, in a mutilated state.*"

A letter from Wilmington, N. C. dated June 18, says—There is very good reason to believe we have a *Piratical vessel on our coast*, and the suspicion should be made as public as possible."

More than 2500 emigrants have arrived at Detroit since the first of April, from which point they scatter into various parts of the territory of Michigan.

Whirlwind in Ohio.—A letter from Granville, Ohio, of May 25, confirms the account lately published of the ravages of a tremendous whirlwind in that state. The town of N. Philadelphia was entirely destroyed, and 17 persons killed, besides many bruised and maimed. Liberal contributions have been made for the relief of the sufferers in Burlington.—*F. Vis.*

FOREIGN.

Bolivar's Resignation.—The following passage from Bolivar's resignation would have done honour to the hero of any Republic on earth.—It must be recollected that his resignation was voluntary, and against the reiterated solicitations of the people. It was tendered to the Congress of Peru.

Legislators! In giving up to Congress the supreme power which you deposited in my hands, allow me to congratulate the people in having rid themselves of the greatest curses in the world—*war*, by the victory at Ayacucho, and of *despotism* by my resignation. Proscribe forever I beg you, that that tremendous authority; that authority which was the grave of Rome! It was laudable no doubt in Congress, in order to resist the dreadful calamities and to face the furious storms which desolated the country, to place her laws on the bayonets of the liberating army; but as the nation has obtained domestic peace and political liberty the laws only ought to govern.

Gentlemen the Congress is installed. My duty as a soldier in your service, calls me to assist in obtaining the liberties of Upper Peru and the surrender of Callao, the last bulwark of the Spanish empire in South America. I will then hasten to my country to give an account to the representatives of the Colombian people, of my mission in Peru—of your liberty, and of the glory of the liberating army!

Interesting from Peru.—Extract of a letter from a person of the highest respectability, dated Kingston, Jamaica, 11th May, 1825.

"I endeavoured to give you the earliest intelligence of the grand battle of the 9th of December in Peru. I have now infinite satisfaction in being the first to announce to you Sucre's total defeat of Olaneta in Upper Peru—Olaneta and one aid-de-camp alone escaping. I have transmitted this information to Mexico and to London. A friend of mine who left Lima on the 14th of March, reached Panama on the 14th ult.; on the 18th he despatced to me a courier, stating, that a French cruiser had come in from the French Admiral to the ministry of France; that as both Carerio and the British Consul had a jealousy of the present French policy in the Pacific, a passage had been refused; the account of the battle soon became public. When my friend left Lima, Callao still held out.

A revolt is said to have taken place very recently at Montevideo, headed by a General who formerly served under Artigas.

The Colombian Government have granted the exclusive privilege of navigating the Lake of Maracaibo to Mr. GEORGE SUCKLEY, of New-York, for the term of 21 years.

Priest Tax.—The Government of Colombia have abolished the practice of paying half the first fruits, the monthly pay, and a tax called the annuity, formerly exacted by the Spaniards for the priesthood, except in particular cases.

Latest from England.—By the Packet ship Silas Richards, London papers have been received at New-York to May 23d, and Liverpool to the 25th. The Catholic Relief Bill, by which Catholics were to be admitted to hold offices in the government the same as Protestants, was REJECTED in the House of Lords on the 17th May;—130 to 178. Majority against the bill, 48. No other news of any importance.—*Rec. & Tel.*

The London Courier says "the majority in the House of Commons for the Catholic Relief Bill was caused by a belief that the House of Lords would reject it.—Thereby throwing the responsibility on that branch."

The amount of Bank of England paper now in circulation is near $100,000,000.

Latest from the African Colony.—Norfolk, June 15.—By the brig Hunter, Captain Montgomery, (late Peters) which sailed from this port with the last Emigrants to the Colony at Montserado, and arrived here yesterday, in 66 days from that settlement, we learn that the Colonists who went out in her were landed in good health, and that they, together with the other Colonists, continued in the full enjoyment of that blessing, and in good spirits to the time of her departure. The Rev. Mr. Sampson and Mrs. Draper, (coloured people) are passengers in the Hunter.—*Beacon.*

Literary & Scientific.

From the Recorder & Telegraph.

Mr. Wayland's Sermon.—Four editions of Mr. Wayland's Sermon "on the moral dignity of the Missoinary Enterprise,' have been printed in London. We understand, also that about 3200 copies, in three editions, have been published in this country.

Free Schools in Newport.—At a late town meeting in Newport, R. I. the sum of $200 was voted to be raised by a town tax, for the support of free schools.

N. H. Literature Fund.—The Literary Fund of New-Hampshire, lately established by the Legislature of that State, consisting of the produce of a tax of a half per cent. on the capital stock of the banks in the State, now amounts to the sum of $21,973.

Motion of the Electric Fluid,—Barlow, by employing wires of various lengths up to 340 feet, and measuring the energy of the electric action, has found that the intensity diminishes very rapidly, and very nearly as the inverse square of the distance.

Washington Monument.—The Monument intended to be erected at Philadelphia, to the memory of WASHINGTON is estimated to cost $67,000. It will be constructed of marble, and will be 130 feet high; and its model is taken from that of the Choragic Monument of Thrasybulus at Athens. It is said that the corner stone is to be laid by LA FAYETTE early next month.

From the Family Visitor.

University of North Carolina.—At the late commencement 38 young gentlemen received the degree of Bachelor of Arts.

London University.—A prospectus of a London University has been extensively circulated in England. The Institution is intended for those who by conscientious scruples, are excluded from the celebrated seats of learning at Oxford and Cambridge; in other words, for Dissenters from the church of England. A writer in the Evangelical Magazine, suggests the expediency of attaching to it a Missionary College, and offers to pay 100 pounds towards its erection.

A second edition of Rev. Dr. Griffin's discourse on the "*Art of Preaching*," has been issued from the press in Boston.

Dr. Beecher's Reply.—The masterly reply of Rev. Dr. Beecher, to the Unitarian Review of his sermon, on "*The Faith once delivered to the Saints*," has been published in a pamphlet of 60 pages. Its first appearance was, in a series of numbers in the Christan Spectator.

Among the works in press in London, are "Remains of the Rev. C. F. Schwartz, Missionary in India, consisting of his letters and journals with a sketch of his life."

The Rev. Dr. Russel, of Leith, is preparing for the press two 8vo. volumes, to fill up the interval between the works of Shuckford, and Prideaux, on the Sacred and Profane History of the World connected.

Mrs. Barbauld's Works.—The poetical works, the correspondence, and other prose pieces of Anna Letitia Barbauld, with a memoir; by Lucy Aiken, 2 volumnss 8vo. are in the press in England.

DONATIONS.

TO THE W. EDUCATION SOCIETY,
In May and June, 1825.

ONEIDA COUNTY.

Oneida Presbytery, sacramental collection, cash		$16 20
Clinton, Eli Ellinwood, prov.		3
Hanover, James Melvin, cash		1
,, Lydia Brigham, prev.		75
,, Joseph Page, do		1
,, Esther Page, do		1
,, David Barton, do		7
Paris, Female Cent Soc. by Miss Blanchard, cash		9 93
,, Patrick Campbell, mdz.		8 00
Verona, Mrs. Abel Wilder, prov.		1 00
,, Christiana Smith, do		50
,, Lydia B. Wilder, do		50
,, Mrs. Hosea Holcomb, do		1 00
,, Dea. Gilbert Brush, mdz.		2 00
,, Mrs. Brush, prov.		1 00
,, Mrs. E. Covel, Abigail & Nancy Covel,	mdz.	5 00
,, Mrs. C. Brown, prov.		1 00
Westmoreland, Mrs. W. Converse, mdz.		2 00
,, Erastus Loomis, mdz.		23 18
,, Dea. John Bearse, cash		3 00
Constantia, John Bernard, do		1 00
Vernon, Rev. Orange Lyman, do		2 00
Mt. Vernon, Mary Ann Codner, mdz.		38
Rome, Proprietors of Missionary field in the village, cash		17 50
,, John Wright, prov.		3 00
Bridgewater, Gordon Turner, prov.		2 00
,, Thomas Converse, do		1 00
,, Truman Benham, do		2 00
,, Cornelius Dutcher, do		2 00
,, Mrs. Dea. Hunt, do		79
,, Mrs. Dea. Marsh, do		71
,, Mrs. Abm. Oaks, do		81
,, Mrs. Denison Brown, do		3 09
,, Mrs. Doct. Hull. do		2 00
,, Mrs. Andrew Hackley, do		34
,, Mrs. John Southworth, do		34
,, Mrs. Stephen Kirkland, do		34
,, Mrs. Hiram Hunt, do		34
,, Mrs. Robert Love, do		34
,, Amelia Root, do		34
,, Eunice Brown, do		34
Holland Patent, Ladies of Rev. Mr. Goodel's congregation, to constitute their pastor a life Director, mdz.		54 11
,, Presbyterian Soc. by C. R. Wells, cash		2 12
Whitestown, West part of Rev. J. Frost's Soc. in Whitesboro' collected at monthly concert, do		2 07
Trenton, Peter Forbish, prov.		2 00
,, John Younglove, do		5 00
Onondaga Co.—Onondaga Hollow, John Van Pelt, mdz.		21 00
Oswego Co.—Oswego Presbytery, Sacramental contribution, cash		12 19
Chenango Co.—Sherburne East Society, Josiah Lathrop, mdz.		20 00
Female Charitable Soc. towards constituting Rev. Mr. Sprague, their pastor, a life Director, mdz.		26 66
Sherburne West Soc. Young Ladies' Working Soc. mdz.		6 13
Columbus, Female Benevolent Soc. (rec'd last March and not before acknowledged) mdz.		34 03
Otsego Co.—Plainfield, Doct. John Hackley, cash		6 00
Madison Co.—Madison, James Cooledge, prov.		2 00
Wm. B. Tompkins, do		1 25
Isaac Taylor, do		1 00
Abner Burnham, (rec'd in Dec. last, and not before acknowledged) cash		1 50
Broome Co.—Windsor, Mrs. David Hotchkiss, cash		1 00
Colesville, Milo Smith, mdz.		75
		$323 34

To the Editor of the Western Recorder.

MR. HASTINGS,—Please notice the following list of Donations from Buffalo, for the Auburn Theological Seminary.

		M. P. S.
H. B. Potter,	Buffalo,	$25 00
Hiram Pratt,	"	25 00
E. Walden,	"	25 00
J. Stocking,	"	25 00
Thaddeus Joy,	"	25 00
E. C. Hickcox,	"	25 00
Moses Bristol,	"	25 00
Abner Bryant,	"	10 00
H. R. Seymour,	"	*10 00
do.	" (discount)	*1 00
H. Braman,	"	5 00
Rev. G. Crawford,	"	10 00
Mrs. Serene Kibbe,	"	*10 00
B. C. Congdon,	"	*1 00
Gilman Folsom, Jr.	"	*2 00
Jabez Goodell,	"	*5 00
Ladies, to finish and furnish "*Buffalo Hall*,"		*100 00
		$329 00

*Paid the next twelve months with interest.
MILES P. SQUIER, General Agent.

Ordinations.—Ordained at Marlborough, Vt. on the 22d June, by the Windham Association, the Rev. JOHN FOOT, as an Evangelist, who has been for some time past, and is still to continue, in the service of the Vermont Juvenile Missionary Society.

Week before last, the Rev. SETH BLISS was ordained Pastor over the Church in Jewett City, (Griswold, Conn.) Sermon by Rev. Professor Fitch, of New-Haven.

Married,

At Vienna, July 3d, by the Rev. Mr. Stevens, Mr. Joseph B. Hutchins, to Miss Martha Dorrance.

DEATHS.

In Beaufort, S. C. on the 23d of May last, after a long and painful indisposition, Rev. MASON L. WEEMS, of Dumfries, Va. well known as the author of the Life of Washington, and various other popular works, which have passed through numerous editions; and have had a most extensive circulation. He was a man of very considerable attainments, both as a scholar, a physician and divine. His philanthropy and benevolence were unbounded. Early in life he liberated his patrimonial slaves, from conscientious motives, and voluntarily commenced a career of incessant bodily toil, to disseminate moral and religious books in various remote and destitute portions of the country. From Pennsylvania to the frontiers of Georgia, was the principal theatre of his indefatigable labours; and it is supposed on good authority, that in the course of his life he has been instrumental in circulating nearly a million of copies of the scriptures and other valuable works. That in this laborious calling he was principally actuated by an expanded philanthropy, is proved by his entire neglect of the means of accumulating a large fortune, and dying in comparative poverty. His very eccentricities, for failings they could not be called, were the eccentricities of genius and benevolence. He finally fell a martyr to his arduous exertions to do good, and died in the full enjoyment of faith, and a blessed hope of immortality leaving behind him a numerous and afflicted family.—*Southern Paper.*

In North Haven, on the 20th ult. Mrs. Martha Trumbull, relict of the late Rev. Benjamin Trumbull, D. D. in the 93d year of her age.

This truly valuable woman was eminently qualified to fill the station in which she was placed, and to be associated with the venerable man "whose praise is in all the churches." Few excelled her in the domestic virtues. It may be emphatically said of her, "she looked well to the ways of her household—her children rose up and called her blessed—her husband also, and he praised her." As a Christian she was exemplary. With patience and submission she bore the infirmities common to her advanced age, together with the loss of sight, and the bereavement of a beloved husband, and died leaving for her friends the cheering belief, that she has exchanged her sorrows for the blessedness of heaven.—*Journal.*

At Marchmont, near Quebec, on Thursday, the 16th of June last, in the 76th year of his age after a lingering illness, the Right Reverend Jacob Mountain, D. D. late Lord Bishop of Quebec.

NEW-YORK PRICES CURRENT.

(*Corrected Weekly.*)

ASHES—*Pot*, (ton)	$107	*a* 111 25
Pearl, do.	112	*a* 116 25
FLOUR—Western Superfine,	4 75	
The market is rather unsettled.		
GRAIN—*Wheat*, (bush.) western,	97	*a* 1 00
Rye, do	50 cts	
Oats, do.	27	*a* 32
FEATHERS—Live American per lb.	35	
HOPS—First Lot, 1824	lb. 18	
LUMBER—*Yard Prices.*		
Shingles, (per M) best	$ 3 50	*a* 3 57
do. do com'n	1 50	
Pipe Staves do	48	
Hhd. do do w. o.	41	
Bbl. do do w. o.	24	
Hhd. do do r. o.	24	
Heading, do w. o.	40	
Hoops, do	18	
PROVISIONS—No alteration has been felt, either in Beef or Pork; the former, however, is in the greatest demand.		
Beef, prime, new,	$ 6 50	*a* 7 25
do mess,	8 50	*a* 9
Pork, prime, new,	10 25	*a* 10 50
do mess,	14 25	*a* 14 50
Hams,	7	*a* 10
Butter,	7	9 *a* 10
Lard,	8 1-2	*a* 9 1-2
Cheese, in cask and box,	5	*a* 8
PLASTER OF PARIS—(per ton)	$6	*a* 6 25
WOOL—*American merino* full bl'd,		
1st quality,	55	*a* 62 cts
1-2 blood do	40	
3-4 do do	44	*a* 45
Common or native in fleece		
clean,	30	*a* 35
Skin wool, hatters 1st ql.	55	*a* 62
do do 2d ql.	35	
do do 3d ql.	25	
Spinning, do	20	*a* 30

MILITARY CLOTHS.

THOMSON & LYMAN,

AT their Store, No. 34, Genesee-st. Utica, have just received, Blue, Buff, Scarlet, and Mixed Military Cloths,—Likewise, one Trunk of Oiled Plaid Silks, an excellent article for children's Aprons. Domestic Stripes, 7-8 wide for twelve and a half cents per yard.

July 10, 1825. 54tf

TAKE NOTICE.

I, *DANIEL*, do certify, that I have agreed with my son, *CALVIN HALE*, who is under the age of 21 years, that he shall have his earnings; and I do, therefore, now declare him free to act and trade for himself; and I shall neither claim any right to his earnings, nor pay any debts of his contracting, after this date.

DANIEL HALE.

Camden, June 2, 1825. 1w

STATIONARY,

BOOKS & CHEAP.

"Books at Reduced Prices."

Merrell & Hastings,

NO. 40, Genesee Street, have just received an extensive assortment of *BOOKS* and *STATIONARY*, among which are

Fine Folio Post,	PAPER.	Quills, assorted,
Common do.		Rodgers' Penknives,
Fine Letter,		Slates,
Common do.		Slate Pencils,
Fine Cap,		Camel's Hair do.
Common do.		Fine Lead do.
Imper'l Drawing,		Crayons,
Super Royal do.		Parchment,
Medium do.		Sealing Wax,

Folders, Wedgwood Inkstands, Cork, Stone & Glass do. Rice or Pith Paper, Pink Saucers, Office Tape, Ink Powder, Maynard & Noyes' Ink, in bottles and by the gallon, Red Ink, Visiting Cards, English and American Paints, Toy do. Dividers, Gunter's Scales, Indelible Ink, Mathematical Instruments, Wafers, Desk Stamps, Sand Boxes, Black Sand, Silver Pencil Cases.

Irving's Orations, the Sister's Friend, an excellent book for Sabbath School Libraries, No Fiction, Scott's Family Bible, Armstrong's Edition, Life of Levi Parsons, Bower's Life of Martin Luther, Missionary Journal & Memoir of the Rev. Joseph Wolff, missionary to the Jews, Purraul of Lum Sing, or the Missionary & the Mountain Chiefs, Morning Thoughts, by Cunningham, author of the World without Souls, Gaities and Gravities, Adsonville, Jay's Family Prayers, Dr. Scott's Letters, Philips' translation of the Works of Horace, Haley's Triumphs of Temper, Scott's Force of Truth, Memoirs of Catharine Brown, Missionary Gazetteer, by Rev. Walter Chapin, and a *large* assortment of Medical, Classical, Miscellaneous, and common School Books, which they will sell at *very reduced prices.*—Their customers, and the public generally are invited to call at NO. 40, Genesee-Street, *one door* west of the Post-Office, if they wish to be ☞"*BENEFITTED*"☜ by the reduction in their price.

Utica, July 5, 1825. 53tf

FEATHERS.

1000 lbs. LIVE GEESE FEATHERS, for sale by R. WOODRUFF.

Upper Corner Store, New Hartford.

July 2, 1825. 4wp3

GROCERIES.

J. C. HASTINGS, & CO

No. 84, Genesee-st.

ARE now receiving in addition to their former stock, a fresh supply of Groceries, which they offer on the most favourable terms for cash, or approved paper payable at either of the banks in this village, among which are the following articles:

100	Chests Skin Tea, of different cargoes,
10	Old Hyson, do.
15	Young do. do.
15	Souchong do.
10	Bohea do.
35	Kegs Richmond Tobacco,
30	Bbls. Cut do.
40000	Ceroot Segars,
200	Boxes Spanish do.
3	Hhds. Brown Sugar,
15	Boxes Lump do.
20	Hhds. Molasses,
25	Bags Coffee,
12	Do. Pepper,
12	Do. Spice,
3	Tierces Rice,
2	Do. Mayland's Scotch Snuff,
1	Do. Maccoboy do.
50	Bales Cassia,
15	Boxes Short Pipes,
20	Kegs Ginger,
60	Quintals Cod Fish,
50	Bags Shot, 1 to 9, &c. &c. &c.—ALSO, a choice stock of Liquors and Wines, and almost every other article in the Grocery line.

Merchants and Tavern Keepers are particularly invited to call.

Utica, June 28, 1825. 52tf

WINES & TEAS.

2	CASKS superior Port Wine,	
1	" old Madeira,	do.
1	" Sicily,	do.
1	case Champaign,	do.
20	boxes Claret,	do.

Hyson, Young Hyson, Hyson Skin and Black TEA. DRUGS & MEDICINE, Dye Wood and Dye Stuff, together with a general supply of GROCERIES.

52tf A. HITCHCOCK,

Utica, June 28. 83, Genesee street.

REMOVAL.

I. J. BERRY,

WISHES to apprize his friends and the Public in general, that he has removed from No. 65, Genesee-st. to the

NEW BRICK STORE,

corner of Genesee, and Bleecker streets, a few rods south of the Canal, and opposite Sage & Luce's Tavern,—where he has just received from New-York in addition to his former stock, a general and extensive assortment of

GROCERIES,

LIQUORS, WINE, FRUIT, FISH, &c.

comprising the best of Hyson, Young Hyson, Hyson Skin, and Souchong TEAS,—Loaf, Lump and Raw SUGARS,—Coffee, Chocolate, Rice, Spice, Cloves, Nutmegs, &c.—Molasses, St. Croix Rum, Old Jamaica Spirit, Holland Gin, Cogniac Brandy of a superior quality, Madeira, Port, and other wines,—Box and Keg Raisins, Prunes, Currants, Figs, Almonds, Walnuts, Maderia Nuts, Lemons, Anchovies, Florence Oil, Olive, Capers, &c.

TOBACCO, in pound, half-pound, and small Papers,—SNUFF, in Bottles and Bladders,—Spanish and American Segars,—Box Herring, Cod-Fish, Shad and Mackerel in barrels, and half barrels, '1825' brand. A quantity of *Wire Sieves*, made expressly for sifting meal, and a parcel of Bottled Cider, of a superior quality, all of which will be sold at the most reasonable terms.

Country Produce taken in exchange for Goods.

He likewise has to inform the Public, that he continues his

GENERAL SEED ESTABLISHMENT, at this Store, where may be had at proper seasons of the year, every kind of rare and common Seeds, Fancy flowers, Cabbage plants, Garden, and flower pot, &c. &c.

Utica, June 17th, 1825. 51tf

POETRY & MUSIC.

"KINDLED ONLY AT THE SKIES."

We republish the following article, from the New-York Religious Cronicle, with the full persuasion that the animadversions it contains, are not too severe. We have no opinion of blending heathenism with Christianity, even in our cherished associations, though we are not at all surprised to find such sinnings in a Unitarian clergyman, whose notions of "holiness," as well as of sin, are, of course, superficial.

"HYMN."

By the Rev. J. Pierpont, of Boston, author of the "Airs of Palestine," &c.—Sung at the late celebration on Bunker Hill.

In giving insertion to the following stanzas, which besides the interest they derive from the occasion for which they were composed, are recommended by a good degree of Poetic merit, we cannot refrain from a few remarks, suggested by their title, and by one prominent feature of their character.

The *name* we object to, because we believe that since the night on which our Saviour instituted the sacramental supper, all Christendom have attached to the word *hymn* the idea of a devotional ode; of an exclusively, and truly religious and *Christian* character. We doubt if it can be said that such is precisely the nature of the hymn before us.

But there is another consideration. The writer speaks of the illustrious field where our forefathers first laid the foundations of our republic, as a "holy spot," and compares that eminence with the places of old, sanctified by the visible presence of Jehovah, and denominated holy by his own unerring word.

In adopting, as poets are wont, the language of heathen mythology, with the rules and ornaments of heathen poetry, Bunker Hill might, under other circumstances, and with other similes, have been denominated a holy spot, without reprehension; but to compare *any* field of mere military achievments with the place where the Almighty said "put off thy shoes, for the place where thou standest is holy,"—or *any* hill with the mount of God, which whosoever touched should be put to death, we cannot esteem otherwise than entirely unbecoming the age in which we live, and the name by which we are called.

TUNE—"*Old Hundred.*"

O, is not this a holy spot!
'Tis the high place of Freedom's birth:—
God of our fathers! is it not
The holiest spot of all the earth?

Quench'd is thy flame on Horeb's side:
The robber roams o'er Sinai now;
And those old men, thy seers abide
No more on Zion's mournful brow.

But on *this* hill thou, Lord, has dwelt,
Since round its head the war-cloud curled,
And wrapped our fathers, where they knelt
In prayer and battle for a world.

Here sleeps their dust: 'tis holy ground,
And we, the children of the brave,
From the four winds are gathered round,
To lay our offering on their grave.

Free as the winds around us blow,
Free as yon waves below us spread,
We rear a pile that long shall throw
Its shadow on their sacred bed.

But on their deeds no shade shall fall,
While o'er their couch thy sun shall flame:
Thine ear was bowed to hear their call,
And thy right hand shall guard their fame.

From the Family Visitor

THE SABBATH.

This is a day of Rest! how sweet
For those who toil below,
To sit at their Redeemer's feet
And feel his mercies flow!

This is a day of Joy! how bright
In Heaven's own beaming face;
Angels have waved their wings of light
Through all the shining space

This is a day of peace! how calm
Is Nature's Sabbath rest!
The Holy Spirit breaths its balm
O'er her reposing breast

This is a day of Praise! how dear
The soul-enkindling theme,
Which wakes the troubled spirit here
From care's bewild'ring dream.

This is a day of Love! when all
Who own a Saviour's name,
Arise at his inspiring call
And feel devotion's flame.

Psalmody.—The correspondent of the Philadelphian, whose off-hand scribblings we noticed some time ago, has appeared with his second number, which contains nothing very remarkable; and with his third, in which he endeavors to show that the *whole system of Psalmody is entirely defective.* Any thing to produce inquiry, and bring the subject into discussion. This is not the first time, that the abuses of the art, have been considered as inseparable from the nature of Psalmody—at least, we suppose so, if any thing can be inferred from *actions*, which always speak louder than words.—But enough for the present.

We have received two letters, the one from N. England, the other from Savannah, Geo. within a few days past, which we suppose were not intended for the public eye: but in our view they contain the most gratifying evidence that the subject of church music is beginning to enlist some more efficient patronage and influence than formerly.

The progress of reformation is slow, of course; but the circumstance that it goes onward with accelerated movement, is certainly encouraging.

From a third letter, which is from Massachusetts, we learn that Mr. T. Olmsted, who was formerly so well known as a skilful pioneer in our musical hemisphere, is still living in a remote corner of the town of Farmington, Conn. in circumstances of health and comfort.

Musica Sacra.—Several of our correspondents have inquired of late, respecting the 5th edition of Musica Sacra. We are happy to inform them that it is now progressing with rapidity, and is in a fair way to make its appearance in a few weeks.

Ancient Musical Instruments.—In an abbey of Italian Benedictines, there has recently been found a series of musical instruments which belonged to the age of the Lower Empire. Many celebrated musicians have repaired to this convent to examine these instruments, which are almost all in a good state of preservation and magnificent in the extreme. Among others is remarked a cythera, formed of ivory, the cords of which are gold, mounted by rosettes of diamonds. There is also an ancient gaboulet, to which many rare and valuable medals are suspended.

COMMUNICATIONS.

To the Editor of the Western Recorder.

MR. HASTINGS,—I send you the following as extracts from the memorandum of an Innkeeper. Though they may not be entirely new, I think they are questions which every man in similar circumstances would do well to ask himself.

Yours, &c. A. W.

QUESTIONS FOR INNKEEPERS.

1. How do I like the company of the wicked, and the conversation of ungodly men?

2. Is my abhorrence of sin the greater, the more I see of sin? or is the intemperance and profanity of those persons with whom I am conversant, less disagreeable to me than when I commenced this business?

3. Does the repetition of sin reiterate my grief and abhorrence of it? or like a lion's keeper, do I venture to sport with the destroyer, which at first I avoided?

4. Do I hate sin in all its profits and pleasures in myself and others? or will I give the cup to my neighbour for a few shillings profits?

5. Do I forget to look into myself in the midst of this hurry and confusion?

6. Do I rejoice more in the hope of the glory of God, than in view of possessing all that the world can afford?

7. Does the impiety of the company, or any other hindrance, prevent the performance of secret duties?

8. Is the Sabbath still strictly observed by me, by my keeping not only from bad actions, but vain thoughts & vain company?

9. Am I careful to purge myself from all the sins which I have heard of, through the day, by reflecting on their vileness, protesting against them in my own breast, and praying that wherein I have been guilty, in a greater or less degree, I may be pardoned?

10. Am I studious to draw the more near to God, when those I am conversant with, would drive me from him?

11. Am I ready to drop a word against vice, or in favour of religion, without regarding ridicule, (not knowing where a blessing may light) that at least the wicked may know that there has been—if not a prophet—yet a reprover among them?

MISCELLANEOUS.

THE CAUSE OF THE HEATHEN.

The last Cooperstown Journal, contains an interesting letter from Mr. Stewart, of the Sandwich Island mission, written to a gentleman in that place, and dated, *Lahania*, Island of Maui, September 24, 1824.

Your impatience at not having an earlier return, (if it could be capable of giving you any uneasiness) has been removed before this time I presume, at least in a degree, by the various and very particular information from us which must have reached our friends and fellow christians long before this time. The tidings have been joyful to you, for the Lord hath dealt bountifully with us. O, what goodness and what mercy, did we experience on the bosom of the deep, and how gloriously were the fields of this abundant harvest prepared for us to enter in and reap in the name of the Lord; and still my dear friend, we are crowned with loving kindness and tender mercy—still are these fields whitening more and more, and at every look promise more surely than before, that they who prove faithful labourers of the Lord, shall yet "*shout the harvest home.*" But alas, the labourers are few!—few indeed and this day, *more* few than they were even yesterday morning, as you will know probably sometime before this reaches you, the faithful, the active, the indefatigable Ellis, has been compelled to retreat with his beloved companion, from the heat and burden of the day. Their loss to us is great, and to this people cannot easily be conceived, by any christian not on the ground—it is incalculable; he was so thoroughly furnished for his work, and so eloquent and zealous in his appeals to this perishing people. He has left us weak handed indeed, and the churches of Christ at home have said that no brother shall be sent to strengthen and to help us—or they at least compel our patrons, and directors to say so to us. Compel them to say, "we cannot support those already in the field, much less add to their number." To us it seems hard; we feel our weakness, even to occupy the little ground we have already taken. We feel ourselves incompetent to the calls on our attention even in this district alone, and yet if we cast our eyes across the waters, to the total darkness that rests on the Island of Ranai, in the gloom we can see a man standing praying us, saying, "come over and help us." If we turn towards Morokoi, the same vision presents itself to us; while the echoes that reach our ears from behind the mountains of Maui. still are the same, "come over and help us!" Cannot something more be done in the county of Otsego, for the cause of missions?—Cannot something more be done by the churches of Christ there?—something systematic—something continuous—something liberal? Cannot they resolve, and carry into operation, the resolution to support one missionary themselves, to the heathen, over and above all that they now do for the general cause? Cannot the christians of one county—the people who profess to believe, and feel and hope, that the Lord and Head, and Commander of missions has ransomed their souls from eternal death, and granted to them a full and ample and sure title to the inheritance of everlasting life, cannot they, in addition to all they have already done, and are doing, cannot they appropriate 3, 4, or 500 dollars a year, to have the gospel of salvation preached regularly to thousands; and thousands who otherwise might sink forever in perdition? O, at the day of judgment they will wish they had done it.—Do they ask who they shall thus support? I answer any one—and if they choose, one who has gone out from their own bosoms—one who in this respect feels himself to be "flesh of their flesh, and bone of their bone"—and one who is not ashamed to turn beggar before them when he begs for the souls of men. O, could one who knows the value of a soul could one who has learned it either in the bliss of heaven, or in the wo of hell—could such an one turn beggar before them, how—how would he not plead?—he would roll back the curtains of eternity, till they would exclaim, "it is enough," and they would henceforth know no other object in life, than that which would most effectually tend to rescue the souls of their fellow men from the horrible pit, and bring them to the purity, peace and blessedness of the gospel of Christ—but if the churches of the county will do nothing, can do nothing more than they have done, has *our own* church done all that it can—all that it will? Can it do nothing systematically and faithfully, for the cause of Christ? Will it do nothing for us? will it not pledge itself to pay 100 dollars, if not 300, for the support of the children of its bosom, in a dry and thirsty land, a land of darkness and of spiritual death—are there none among her sons and her daughters, who will say, our brother and our sister, shall not perish in the wilderness, while seeking the lost sheep from our Father's fold—when they gather them home from their wanderings in the dark mountains, we are to be the partakers of the joy that shall fill the mansions of our common Lord, we *will* give of our abundance, to supply their need. Who among our brethren and our sisters will miss ten, twenty, or even thirty dollars a year from among their thousands, when they gather them with them at the right hand of God? who will then miss one dollar, or two dollars, from their hundreds when they give in an account of their stewardship?—No one, O, no one. That one and two, that ten and that twenty, may prove the choicest pearls that will be seen in their crowns of life. This will be called extravagant, yet I can call God to witness, that it has sprung most spontaneously, and most sincerely, from my heart; and it is the language and the appeal I would use, only with tenfold entreaty, could I but stand for five minutes before the folds of God in the churches of Otsego, and in the churches of Cooperstown—& I could then assure them that my plea for the cause of missions—my plea for myself—assuming the very gait, name and attitude of beggar, arises from no fear or thought of absolute want, or suffering in myself, or those dear to me.—No, we have had the kindest, the fullest, the most satisfactory assurances, that there are friends in America, who would willingly fill our mouths with every good thing, and who stand ready at all times to minister to our necessities; and should even they fail, we are not without our nursing fathers and nursing mothers, among the heathen;—but this very morning, the most powerful Chief on these Islands, turned to us before embarking for the Leeward, and said, "You shall want for nothing the land can afford—all that is ours is yours, and we have in abundance; whatever you need go to the governess and demand:" and then turning to the governess, added, "and see you, that the wants of these the teachers, are supplied—I leave them under your care, let them have every thing they need, and every thing they desire—great is my affection for them." I beg not for myself—to do this I would be ashamed—but I can and I will beg for the living, dying souls.

25th.—I was interrupted at the close of the preceding sentence last night, and on running over what I have written, am surprized that I fell into a strain so foreign to my design, when I commenced writing. But I am fully persuaded, that if the missionary operations of the day, are upheld and extended (and that such will be the fact I have no more doubt than I have that the nations of the earth were created for the glory of God) something more systematic and liberal must be done by the churches of Christ; and I believe I shall yet hear that not only one or two churches in the United States, but that hundreds esteem it their happiness and their joy, not only to support their own Pastor, but each to support a preacher of the gospel among the heathen. Hundreds of the American churches are now abundantly able to do it, and in the day of the power of God, they will be made most cheerfully willing to do it; and blessed will be the churches who first set the example to their sisters in the Union. What would it be for the churches at Springfield, Cherry-Valley and Cooperstown, in union, to pay three, or four; or five hundred dollars a year into the treasury of the A. B. C. F. Missions? Cannot ten families be selected at any hour, from each of those churches, who would most willingly, and who could most easily appropriate ten dollars each, to this one specific object? That there can be found that number who have the ability, I have not a moment's doubt—let them act then only according to that ability, and it is done. A missionary is supported by those thirty families, who may be the means of opening the gates of heaven to hundreds, if not to thousands, who must otherwise perish for lack of knowledge. O, what a blessed appropriation of ten dollars a year! O, what rich interest will it pour into the soul thro'-ought the boundless ages of eternity; richer and richer, till it amounts to a reward immeasurably great! And this, my friend, is no false statement. We have daily before us the most incontestible evidence—living, acting immortal evidence, that all that is necessary for the conversion of the heathen, is instruction, followed by the Spirit of God. Only a little while since, and every inhabitant of these Islands was covered with the thickest shades of spiritual darkness,—but to them the gospel has been preached, and thousands of them already acknowledge and hundreds most sensibly feel, that the word of God is a lamp to their feet and a light to their paths in the way everlasting. If the disciples of Christ in the county of Otsego, could only witness the intentness with which this people often listen to the glad tidings, could only see the flowing tears with which they often receive them, and hear the expressions of enthusiasm that often escape them in thankfulness for the light that has dawned upon them, they could not but exert every power to impart like joy to thousands who yet remain in the grossest ignorance and sin; and who if instructed in the things of eternity, would no doubt appear equally interesting and be equally joyful. But the close of a second sheet bids me cease from these vagaries; when I commenced I had no serious idea of proposing the subject: I have thought, could something of the kind be carried into execution, it would at once be a great gratification to us, and a most happy aid to the Society, in their exertions to benefit and bless the world. We as individuals, are not, and do not expect to be in any particular extremity—we feel that our food and raiment is all that we need, all that we expect, are sure. On looking over your kind and affectionate letter this moment, I find you close with the expression, "tell me your heart's desire." Without recollecting the sentence, I believe in the above, I have done it. I thank you for the general information in your letter, and also for particulars from your family. We rejoice in all that is doing for Jews and Gentiles, landsmen and seamen, and for the whole world lying in wickedness. Harriet joins me in much love to yourself, Emmeline, and family. Remember us in your prayers. We shall never cease to love you all. I have not room to enumerate the names of friends, though all that we ever loved we love still; and no one that loves us need fear of not having our gratitude and prayers. If you cannot support us with your funds, you can strengthen and encourage our hearts by your prayers and christian love. To the Herald I must refer you for accounts of the mission. The publications will be full and numerous, and I hope most gratifying. Write often, and ever love your sincere and affectionate friend

CHARLES S. STEWART.

Chancellor Kent.—The Richmond Enquirer intimates, that Chancellor Kent, of N. York, will supply the vacant law Professorship in the University of Virginia.

WINES.

J. C. HASTINGS, & CO. have on hand a very choice selection of

Old Madeira, Old Port, } on draught & in bottles,

Sicily Madeira, L. P. Teneriffe, Dry Lisbon, Sherry & Malaga, } WINES.

20 Boxes Claret of different qualities,—Also, A few cases sparkling Champaign.

Utica, June 28, 1825. 52tf

THE ONEIDA S. S. UNION,

HAVE just received a large assortment of BOOKS, suitable for Premiums, Libraries, &c. which they will sell to schools in connexion with them at cost and charges. Their Depository is kept at Merrell & Hastings', No. 40, Genesee street.

Wm. Williams, S. W. Brace, Chas. Morris, C. Hastings, Jacob Snyder, Wm. Walker, Thos. F. Field, Geo. S. Wilson.

Utica, June 28, 1825. 52tf

THE subscribers are now receiving from N. York and Philadelphia, their second supply of

GOODS,

this season, and are warranted to say their assortment is as extensive, and will be disposed of at as good terms for the purchaser, as at any other establishment in this state,—save the city of Gotham. THOMSON & LYMAN.

Utica, June 10th, 1825. 50tf

M. HITCHCOCK, has constantly on hand a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.

Feb. 3d, 1824. 3—tf.

Piano Forte & Violincello

FOR SALE.

THE subscriber has for sale a remarkably fine toned PIANO FORTE, made by Clementi & Co. of London, on an entire new principle, having the Harmonic Swell and Bridge of Reverberation.

Also;—A VIOLINCELLO, made by the noted Sebastian Kloz.—Price $100.

I. J. BERRY,

Corner of Genesee and Bleecker streets, a few rods south of the canal, and opposite Sage & Luce's Tavern. 51tf

Whitesboro' Academy.

THE Trustees would inform the public, that this Seminary is now open for the reception of Students under the tuition of Mr. C. CHITTENDEN BALDWIN, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*

Whitesboro', May 2, 1825. 44

JUST published and for sale, by Merrell & Hastings No. 40, Genesee-st. "*Questions on the Historical parts of the New Testament: Designed for Sabbath Schools.* By TRUMAN PARMELE, *Superintendent of the Utica Union Sabbath School.* Utica, Sept. 28, 1824.

TRUMAN HASTINGS,

ATTORNEY & SOLICITOR

HAS opened an Office at the corner of River and State-streets in the City of Troy; where he will punctually attend to the business of his profession. *Troy, May 17th, 1825.*

PLATTSBURGH & CANADA NOTES WANTED.

THE Notes of the Banks of Plattsburgh and Canada, (excepting those of Little York,) received for goods, at par, at the store of

THOMSON & LYMAN.

Utica, May 3, 1825.

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors, and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.

May, 24, 1825.

UTICA ACADEMY.

THE next Term of this Academy will commence on the 7th of February next, under the care and instruction of Mr. D. Prentiss.

The Trustees, anxious to render the Academy valuable and useful, have availed themselves of the opportunity to obtain the services of this gentleman, who comes recommended by the advantages of much experience, ample qualifications, and unusual success. He has for several years presided over the Academy at Oxford in Chenango County, where his talents, assiduity and vigilance contributed essentially to its eminence and usefulness.

The Trustees of Utica Academy, aware of its importance, feel a deep solicitude to give it elevation and make it worthy the attention and patronage of those who are charged with the care of the education of children and youth, and confidently hope by the labours of the present preceptor, and increased attention on their part to attain those important objects.

All the branches of learning usually taught in Academies will be taught in this; and on terms as reasonable as to tuition.

An accomplished gentleman will be employed to instruct in French, if a sufficient number of pupils should wish to attend to that Language.

The Trustees respectfully invite attention to this institution, and trust that all reasonable expectations of success and advancement will be fully realized.

ERASTUS CLARK,
EBEN'R B. SHERMAN,
THOMAS WALKER,
THOMAS SKINNER,
WM. H. MAYNARD,
EZEKIEL BACON,
WILLIAM WILLIAMS,
SAMUEL STOCKING,
MONTGOMERY HUNT,
THO'S H. HUBBARD,
JOHN C. DEVEREUX,
SAMUEL C. AIKIN,
HENRY ANTHON.

Utica, January 26, 1825. 31

UTICA

Looking-Glass Factory.

WELLS M. GAYLORD,

RESPECTFULLY informs the public that he has taken a building on Franklin street, where he manufactures all kinds of Gilt and Mahogany framed Looking-Glasses, which may be had, wholesale and retail, at the store of WILLIAM CLARKE, opposite the Ontario Branch Bank, Genesee street, in a great variety of sizes, of the newest pattern, and at the New York and Albany prices.

Also, all kinds of Paintings, Prints, and Ladies' Needle Work, framed in superior style Bed and window Cornices made to any pattern. Damaged Looking-Glass Plates re-silvered.—Old Frames re-gilt, and every kind of ornamental gilding done in the best manner and on the most reasonable terms. Likewise, Maps strained, varnished, and mounted on rollers.

All orders left with William Clarke, or with the subscriber, will be thankfully received and promptly attended to.

February 7th, 1825. 1y38

JUST received and for sale by MERRELL & HASTINGS,—No. 40, Genesee street,

Four sermons on the

DOCTRINE OF THE ATONEMENT,

By NATHAN S. BEMAN, Pastor of the Presbyterian Church in Troy. Price in boards, 50 cents—bound, 75 cents.

ALSO,—Memoir of CATHARINE BROWN, Price 62 1-2 cents.

MEXICO ACADEMY.

THE next term will commence on the 13th inst. under the superintendence of Mr. TERTIUS D. SOUTHWORTH, a gentleman competent to teach the branches usually taught in Academies. The terms of tuition, are as follows:

For Latin, Greek, and the higher branches of Mathematics, $4 00

For English Studies. 3 00

The Trustees flatter themselves that as they will make all the exertions in their power, for the benefit of the institution, the reasonable expectations of Parents and Guardians, will not be disappointed.

Board from 3 to 12 shilling per week. Books and Stationary, furnished at the Book Store Prices.

By order of the Board of Trustees,

J. M. FRISBIE, *Sec'y.*

May 12, 1825. tf 47

NOTICE

TO MANUFACTURERS OF SCYTHES.

THE subscribers have now on hand, in addition to their usual assortment of IRON & STEEL,

40 Tons, new and old Sable Russia Iron,
5 — German Steel (best quality.)

for sale at the New York prices; with the addi dition of transportation only.

H. & S. STAFFORD.

Utica, 20th Jan. 1825.

TERMS OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent., for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers*